UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOL. IV. *CHICAGO, OCTOBER 1, 1879.* No. 3.

THE LIBERAL PREACHERS OF AMERICA OUT OF THE PULPIT.

X.

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Among those trained to the physical sciences and distinguished by important discoveries in them, a few have attracted public attention by their interest in theological and religious questions, and among them Dr. J. W. Draper holds a conspicuous place. It has been unusual for men of science to be at the same time either mental philosophers or theologians. The physical sciences are engrossing, not only by the charm they exert over their denizens, but by the excessive labor they demand from those who would add anything to their conquests. Moreover, the habit of exactness in observation and patience in drawing conclusions, which success in them requires and fosters, has commonly been found somewhat incompatible with that freedom of the imagination and play of the speculative reason, by which philosophy and theology are alone advantageously pursued. Usually, men have had to be content with physics or metaphysics; with the exact sciences or with speculative philosophy; with a first-hand knowledge of Nature and a second-hand knowledge of God, or a first-hand knowledge of God and a second-hand knowledge of Nature.

This, however, has never been true of the first class of men. They have taken the whole domain of knowledge for their kingdom, and have insisted upon thinking their own thoughts and following their own questions, alike into the physical and the metaphysical, the objective and the subjective world; into man's nature and God's, as well as the nature of matter and the laws of the external universe. Aristotle holds his exalted place by both titles—natural philosopher and ethical founder. Plato is alike poet and politician; Dante, Milton, Goethe, were men of universal talents and pursuits; at home in all the knowledge of their time, and sacrificed no one part of their nature to any other. Lucretius brought the imagination of a poet to the study of physical nature, and anticipated many of what are now esteemed the latest and most wonderful discoveries in Evolution. Curiously enough, we owe many of the largest and most lasting influences in theological opinion to laymen. Pascal and Lessing were nearer in the line of the theological future than Luther and Calvin. Grotius has done more for theology than Arminius. Really, what the largest and most roundly developed minds see and say about God and man's relations to him, are in the end what decides the faith and the form of faith of coming generations.

Nothing is so really encouraging in our day as the wonderful interest that men of science take in theology and religion. It matters not that it takes the form of criticism of current opinions; or that it has originated in disgust at religious notions because of their frown on the necessary conditions of physical studies; or even that it often seems like a turning of the tables, at the first opportunity, upon the churchmen, who so long either ignored or persecuted scientific discoverers. Any serious attention to theology or religion, on the part of men scientifically trained and widely and accurately informed in physical science, must end in the advantage of theological and religious truth. The worst possible thing for Theology is to have it ignored, passed by on the other side—excluded by pretences of reverence, or by open contempt, from the consideration and investigation of men who know most about nature and humanity. Perhaps the scientists like Faraday, who keep their religion in their closets and their science in their laboratories, are less useful to the prospects of a vital and a rational faith than those who, like Huxley and Tyndall, insist upon bringing their religious and their scientific speculations and conclusions into harmony with each other; or, at any rate, insist that the anatomist's knife may be a true sword of the spirit, and that the Author of Nature cannot have a worship of ignorance which is more sacred than the worship of knowledge. To maintain that faith is not a sort of knowledge, or that knowledge is not a sort of faith, is to traduce and humiliate both.

Bacon says, "Let no man, out of a weak conceit of sobriety or an ill-applied moderation, think or

maintain that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works, divinity or philosophy; but rather let men endeavor at endless progress or proficiency in both."

It is very encouraging to notice that Science and Divinity are both putting off their old technicalities of nomenclature, and trying to find expression for themselves in language intelligible to each other and to educated people everywhere. It is clear that the finest masters of physical science believe that the knowledge of nature they acquire possesses something more than a scientific interest—namely, a *human* interest—involving the well-being of the race, in moral ways as well as in economic utilities. They are accordingly appealing not only to their peers, but to the public, and placing their discoveries in forms that interest and instruct the common mind.

Whatever unsettling of old theological opinions may follow or attend the popularization of modern science, in its last discoveries, there can be no doubt that no such startling and awakening interest in the nature and character of the Divine being, in the origin and authority of the moral sense, has ever been aroused by professional theologians, as Spencer, Huxley, Tyndall, Draper, and their school have excited, even in the ministry and among educated men of all the professions.

Theology was fast becoming a purely technical and ministerial pursuit, something which professional men in the Church were supposed to know about and value, but which was kept safely entombed in "Bodies of Divinity" or in "Articles of Faith," and had little to do with either the teaching or the practice of religion. We were fast falling into the condition in which the religion of Rome was a hundred and fifty years before Christ—when faith in the gods, or in the old sense of duty, which had made Rome great and given her her Manlii and Velerii, her Lucretius and Virginius, her Decii and Curtii, her Reguli and Fabricii, her elder Cato—had departed under the sudden taste for knowledge and culture which the conquest of Greece brought to Rome, and which the expansion of the empire once confined to Italy, over the Mediterranean world, with its vast and sudden increase of wealth, luxury, slavery and senatorial ambition, made the curse and ruin of the ancient faith and the ancient virtue. Even the most cultivated patricians became coarse alike in their habits and amusements. The gods disappeared as realities, and the old temples to "Valor," "Truth," "Good Faith," "Modesty," "Charity" and "Concord," became mere architectural ornaments, without worshipers among the educated, and left to the peasants by a set of patrician hypocrites -really devoted to wealth and station and pleasure—without faith of any kind, but who, for their own interest, sometimes affected a piety and a faith of acquiescence in what they deemed popular superstitions. The skepticism of Lucretius, even though it were atheistic, was, under the circumstances, a most refreshing frankness, and really more useful than the formalism of the senators, who had robbed provinces to feed their fishponds and held their tongues about a religion they despised, the easier to maintain a rotten prosperity that enslaved men who were better than themselves. Let one read the letters of the younger Pliny, if he wishes to understand what the cultivated men of the days even of Trajan, noble and pure prince as he was, had become under a system which was one of "make believe."

Dr. Draper, though of English birth, came to this country in early manhood, and has since made it his home by adoption and choice. In early life he felt a strong impulse to devote himself to the experimental study of nature. Some very curious and learned papers respecting the chemical and mechanical influences of light, adhesion and capillary attraction—the result of his painstaking experiments—were published in the *American Journal of Medical Science*, shortly after he had taken his degree as Doctor of Medicine in the University of Pennsylvania. The impression they made brought him his appointment in 1836, when a man of about twenty-five, as Professor in Chemistry and Physiology in Hampden Sidney College, Virginia. Not long after, his growing merits procured him a transfer to the same Professorship in the University of New York, where he has remained for about forty years, the chief ornament of the University, and doubtless the man of the largest scientific reputation in America. This, we think, was Tyndall's estimate, when he was in this country, although Agassiz was then alive. We noticed in the *Almanac of Gotha*, three years ago, that in a list of the *two* most distinguished men in all civilized countries, America was represented by Longfellow and Draper. These two men, so unlike in their genius and so unlike in their fame—one known to the people at large, the other to scholars in all countries—were the two men who stood, like Saul, head and shoulders higher than any of their contemporaries, and alone visible across the oceans and plains and above the mountains and waves to all powerful intellectual optics.

The first work of acknowledged importance put forth by Dr. Draper was a work on the "Forces that Produce the Organization of Planets." This was followed by a treatise on "Human Physiology." Among the new experiments and explorations contained in that work may be mentioned the selecting action of membranes, cause of the coagulation of blood, theory of the circulation of the blood, explanation of the flow of sap, the theory of vision, the theory of muscular contraction—to which might be added many others of equal importance. Dr. Draper's fame as a physicist seems to rest upon his occasional papers quite as much as upon his systematic works. His investigation of the temperature at which bodies become red-hot, the nature of the light they emit, and the connection between their condition as to vibration and their heat lead to certain conclusions—specially that ignited solids yield a spectrum that is continuous, not interrupted, which has become one of the fundamental facts in astronomical spectroscopy. At this time, no one in America had given attention to the spectroscope, and, except Fraunhofer, few in Europe. Dr. Draper showed that the fixed lines might be photographed; he doubled their number, and found other new ones at the red end of the spectrum. Discoveries in light and heat secured him the Rumford medal, and are at the base of his scientific reputation, abroad and at home.

But it is not Dr. Draper as a man of science, but as a man of science applying his mind and his influence to themes that concern the general public, that we are considering.

It was but a step, as he says, from the study of individual man to the study of him in his social relation; and this step Dr. Draper took in the second part of his work on Physiology. There will be found the germ of his later works as a philosopher, publicist, and critic of the intellectual and ecclesiastical life of the world.

The first work that attracted the attention of general readers was a "History of the Intellectual Development of Europe." The object of this work, as he himself says, "was mainly to point out that the intellectual progress of nations proceeds in the same course as the development of the individual; that the movement of both is not fortuitous, but under the dominion of law; that the stages of personal development are paralleled by the stages of social development, and, indeed, as paleontology has proved, by the evolution of all animated nature; that there is an ascent of man through well-marked epochs, from the most barbarous to the most highly civilized condition." This work has been translated into many languages, and portions of it even into Arabic. It was a vast theme, and unquestionably treated with large knowledge and with carefully collected materials, all the more valuable for having accumulated about Dr. Draper's studies in human physiology. The work was treated by Christian readers much as Gibbon's History of the Rise and Fall, which is a model of candor and carefulness—which every generation more and more respects and borrows from—but which, by hostile critics, is regarded as an insidious attack on Christianity, simply because, in two chapters of a work of five volumes, he gives the *secondary* causes of the triumph of Christianity without showing any due appreciation of the *primary* causes, without which, it is plain to most, the secondary would have been of no avail. There can be no doubt that Gibbon placed Christianity among other religions, as a natural product of human circumstances, and that the absence of natural spirituality made him insensible to its highest claims. But clearly, if his work had appeared in our day, it would have escaped the horror and alarm it excited in his generation. Moreover, his frankness and courage, supported by his vast research, made his famous two chapters on Christianity the source of the ablest defence and explanations that the Gospel has ever received; so that true churchmen ought to rejoice in their appearance. They helped to modify unreasonable claims and pretensions—to point out the weak places in Christian evidences, and so to call attention to the strong ones—and, like Hume's attack on the possibility of miracles, they aided in placing Christianity on better foundations, so far as it depends upon logical reasoning for its stability.

Dr. Draper's book, doubtless, is open to something of the same suspicion that followed the appearance of Gibbon's fifteenth and sixteenth chapters, which was reflected very unfairly over his whole work. He evidently shares the common feeling of men of science, that we must not call in the supernatural to account for anything which can be naturally explained. But he leaves the impression that human laws will explain everything, and therefore that there is no need of the supernatural. Certainly, in the ordinary acceptance of the word, the supernatural means the *miraculous*, and the *miraculous* something that *overrides* natural law. And certainly, if Christianity or faith in Christianity involves an acceptance of the miraculous *in this sense*, it is in more peril of extinction than we believe it to be. If, on the contrary, the miraculous means

only the *wonderful* (and certainly Christianity involves facts or appearances that are not yet resolvable by known laws), we may continue to believe it and its wonders; to believe it on the ground of its merits and its self-proving claims and its general historic evidences; and to accept its wonders as yet unexplained facts, on account of their inextricable relation to its great founder and his history. Mill and others have exploded Hume's idea of the *impossibility* of the miraculous, even in the sense of overrulings of natural laws. The attitude of reverent rational Christians, in regard to the miracles, is not that of *resting* Christianity upon them, but rather that of resting *them* upon Christianity. Having satisfied themselves of the value and truth of the religion called Christian, on moral, spiritual and experimental grounds, and on historical evidence, they think it possible or probable that events like the miracles occurred in connection with it, or, at any rate, do not see sufficient ground in the scientific objections to them to discard and deny them, considering the stupendous value of the system of faith and the moral sublimity of the great Personality with which they are so closely connected.

But, whatever fate may attend the future of miracle, the supernatural is not necessarily involved in it, for it is not even a peculiarity of Christianity. Religions like Buddhism have accepted, or rather depended upon, the supernatural, without calling it the miraculous. The supernatural is not opposed to the natural, in any other sense than the sky is opposed to the earth. It is simply on faith that spiritual powers exist and manifest themselves, in other ways and by other methods than by material laws and external processes. It is, indeed, strange how a single human spirit, conscious of his relations to his body, but conscious also of his independence and superiority to it, should have any difficulty in recognizing a proper distinction between the natural and the supernatural, or should be able to deny the supernatural.

Many of the most avowed scoffers at miracles in any sense are high supernaturalists. That is to say, they believe that spirit precedes and rules matter, not matter spirit. They deny that the external world made itself; that mind is a secretion of matter; that the universe is a fortuitous concourse of atoms.

Doubtless the injurious efforts of the church and of much unscientific literature, to force a miraculous or supernatural interpretation on events wholly explicable by natural laws, has reacted in an attempt to explain everything by material laws. There can be no doubt that Huxley, Tyndall and Draper have fallen into this temptation. But it does not diminish the value of their writings or their influence. Indeed, only by such criticism and reaction as theirs could nature recover the dignity and significance that belong to it, or the supernatural purge itself from the merely marvelous. No interest of society or the church is more worthy of regard than that which harmonizes the laws of nature and the laws of man's spirit. Nature has a supernatural birth and object, and its moving and vital powers are supernatural. Man's spirit has a relation of kind to God's spirit. His body has a relation of kind to external nature. He is supernatural in a different sense from nature, seeing that the supernatural enters into him, but merely rules over nature.

No doubt, Christianity will more and more prove to be natural—that is, related to natural law and natural evolution, while it maintains and vindicates its supernatural quality as spiritual and divine in origin and operation. The scientists who attend to ecclesiastical and religious questions do not yet see and feel this, but they are none the less helping it on, and Dr. Draper has done as much as anybody to clear the way, if he has not distinctly seen the goal.

We pass over his "History of the American Civil War," interesting as it is—but mainly instructive from our present point of view, because it exhibits the reach of Dr. Draper's understanding—to say a word about his "History of the Conflict of Religion and Science." In this work, it is complained that the author has confounded the Roman Catholic Church with Religion, and brought shame upon religion by charging it with all the persecution and ignorance, and jealousy of learning and free inquiry, which the Church of Rome has ever shown to any literature or any science that disputed or was was antagonistic to its own dogmas and decrees. But certainly there has been a conflict between religion and science, most marked in the Roman Church only because, for ages, it has had the chief power to control opinion and the publication of opinion. Religion ought not to be ashamed of the dangers and excesses connected with its own history. As love and lust have perilous relationships, none the less dangerous because necessary, religion and superstition have affiliations that are alike perilous and persistent. Like fire, that saves life and destroys it—that burns where it is meant only to warm—religion is called, and is, superstition, when its nature and function is in excess. It tends either to one extreme or the other; when it is less than it should be, it is ineffective and formal and cold, and we call it skepticism; when it is more than it should be, it is fanatical, credulous and persecuting, and we call it superstition. But how could religion ever have lived without its tendency to superstition? How even would Christianity have survived, had it not been protected by the civil powers that corrupted it? It would have died in its cradle, humanly speaking, if Paul had not bound it up in wrappings that its founder never wove and would have disowned. It would have perished in the fourth century, if ambition and Roman power had not seized upon it, regardless of its truth, to convert it into an instrument of reanimating a dying empire.

Why conceal the fact that Christianity has, in its form and ecclesiastical fate, shared the passions and the excesses that have ruled all other portions of human history, not excepting Science and Philosophy themselves? Religion has never yet existed in absolute purity of essence in any external form, social or ecclesiastical. But as the representative of the Divine Sovereignty and of the spiritual in-

terests of man, it was not wholly blind in its long jealousy of all influences, scientific, literary or political, that would weaken the power of its priesthood or diminish its tolls as keeper of the gate of Heaven. Civil power and power of the purse were long essential to the sway—for centuries the best influence the world knew—of the Catholic Church. It opposed science when science threatened its authority and infallibility ; and sometimes, or usually, science being in possession of the truth, its opposition looks merely wicked and foolish. But there are truths quite as important as any scientific ones, which have to be regarded sometimes, even at the expense of science. That things are true does not always make them pertinent or timely. Sometimes they make so much trouble that they look like falsehoods.

We are not as anxious as some are to defend the church or religion from fanaticism or conservatism, even when that means slowness to move in the right direction. A little fanaticism in favor of the unseen and the Divine, a little bigotry on the side of virtue and piety, in these days, we find quite enjoyable. At present, we half suspect that superstition and fanaticism are as much at work in the so-called scientific as in the so-called religious world.

Of course, there is no conflict between true science and true or pure religion, and we suppose Dr. Draper understands that as well as anybody. If he or the scientists imagine that science, considered as an account of the external phenomena, or the social or individual history of man, is going henceforth to take the place of religion, we can well afford to wait for the nature of things to demonstrate the imposibility of such an event. But it is certain that the light and aid of science are to be sought and accepted, more and more, and that the most enlightened theologians and religionists and the most profound physicists are fast coming to a substantial agreement and a deeper sense of their mutual dependence.

Dr. Draper accepted an invitation, two years ago, from the Ministers' Institute, to address them (a body of Christian ministers) on the nature and history of the doctrine of Evolution. His discourse was one of the clearest and most instructive summaries of that now all-important theory of the process and order of creative development that has yet appeared. And there was nothing in it, faithful as it was to his scientific convictions, to shock or alarm intelligent Christians. On the contrary, it was eminently theistic, in the best sense of that word, and its spirit was reverent and Christian.

Dr. Draper has a very succinct, clear and impressive literary style, and is brilliant and suggestive as a writer. It is to be lamented that his health is impaired, and that he works under serious organic difficulties. He has done enough to secure lasting fame, but we can ill afford to lose some further fruits of his knowledge and genius.

By the light of burning heretics,
Christ's bleeding feet I track,
Toiling up new Calvaries with
The Cross that turns not back. —*Lowell.*

THE GROWTH OF DOCTRINE; OR, THE OLD-NEW CREED.

XI.

HEAVEN AND HELL.

SAMUEL R. CALTHROP.

[Reprinted in shortened form from "Unitarian Affirmations."]

There are two great affirmations which the writers of the Bible are continually making: first, the unchangeable, eternal love of God,—and this without any limitation or drawback whatever; secondly. the unchangeable, eternal law of retribution,—and this, too, without limitation or drawback. They do this without attempting any reconciliation between the two,—rather, perhaps, without a thought that the two needed reconciliation. The Christian Church has made an age-long attempt to reconcile these two. The Orthodox believer has generally attempted to do this by belittling the first,—the eternal love; the Liberal, by belittling the last,—the eternal retribution.

Until very lately, both sides carried on the contest with theological weapons, and on high, *a priori* grounds. Neither side sufficiently investigated the facts of things,—resolutely endeavored to trace out the actual workings of the laws of the universe here and now, which here and now are working in the same way in which they have worked and will work for ever and ever.

The only thorough reconcilement will come when we see that heaven and hell are alike the results of the workings of one and the self-same law. "The laws of disease are as beautiful as the laws of health," say the physicians. I assert that the laws of disease are the laws of health. The same law working one way produces health; working the other, disease. So heaven and hell are each but special illustrations of the one and the same law of consequences.

This law is already enthroned in our conception of nature. It is the basis of all science. Ere long, it will be seen to be the basis of the soul's world also. *Heaven* is that special result of the law of consequences whereby good causes produce good consequences. Heaven is eternal, because the law that makes it is eternal. Eternally, good causes produce good consequences. A good tree cann t have evil fruit. *Hell* is that special result of the law of consequences, whereby evil causes produce evil consequences. Hell is eternal, because the law that makes it is eternal. Eternally, evil causes produce evil consequences. An evil tree cannot have good fruit. The Buddhists have a doctrine which they call Karma. It is the doctrine of consequences. Your life is a wheel with a million spokes, each spoke an act, a thought, a word. In that life-wheel of yours you have placed a thousand thousand white spokes, with only here and there a black one. In the inevitable revolution, each white spoke in its turn comes uppermost, and will bring you to the heaven corresponding to the good deed it represents. There you taste its special joys, while the wheel keeps slowly, slowly turning. But

it moves, nevertheless; and then another spoke take the place of the first. Is it white, then you pass from joy to joy,—from a known bliss to an unknown; but is it black, then it forces you down, down to the hell corresponding to the evil deed that carved that black spoke, there to abide during the long ages in which that black spoke is uppermost upon the slowly turning wheel. At last, at last, another spoke comes uppermost; and, if that spoke is white, then you are emancipated once more, while the awful wheel keeps slowly turning. It is an allegory, you say. Take, then, to heart the truth it contains.

1. Heaven is good cause,—good consequence. It is the prerogative of inspired genius to anticipate, sometimes by centuries, the slow conclusions of the understanding. Evolution was reached but yesterday. But Jesus sees that the law of life is growth. The kingdom of heaven is leaven, is seed, is the growing corn; first the blade, then the ear, then the full corn in the ear. The reign of law is a nineteenth century conception. But all the great sayings of Jesus are based upon the law of consequences. The Beatitudes are each a separate illustration of this. The blessing grows out of the vital condition. Virtue is rewarded by growth, by more virtue. Blessed are the pure: they shall see the all-pure. Blessed are they that hunger and thirst after righteousness; for they shall be filled with righteousness. Blessed are the pitiful; for on them the pity eternal shall descend. Forgive, and ye shall be forgiven; give, it shall be given to you; show kindness, kindness shall be shown to you; ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you; do good, that ye may be the children of the All-Good; love your enemies, that ye may be the children of Him who loves His enemies. On the other hand, Judge not, that ye be not judged; condemn not, that ye be not condemned. With what measure ye mete, *in* that selfsame measure it shall be measured to you again. If ye forgive not, ye shall not be forgiven.

According to Jesus, then, the rewards of heaven grow out of the very life and essence of the nobleness rewarded. Innocence clothes herself in white, as does the lily, by simply growing. "The garments of the angels," says Swedenborg, "grow mysteriously out of the emanations of their own characters."

2. Hell is evil cause,—evil consequence. It is "curses, like chickens, coming home to roost." He loved cursing, so cursing shall come to him; he hated blessing, so it shall be far from him. Be not deceived: God is not mocked. That which a man sowed, that shall he also reap. He sowed the wind: he reaped the whirlwind. This law is eternal: therefore hell is eternal. There never was a time when it existed not; there never will be a time when it shall cease to be. It is also omnipresent. It is on the earth, and in every star, and in the spaces between the stars. It is in this world: it is in the next. Speaking theologically, as God's thought of goodness, harmony and love eternally produces heaven, so God's thought of sin, discord and hate eternally produces hell. How long, then, will hell exist? Potentially, as long as God exists; that is, it will eternally manifest itself under certain conditions.

Consider one moment. Is it not absurd to suppose that God's judgment about a mean, selfish, cowardly, treacherous, cruel, or malignant act can ever change? Will there ever come a time in the years of heaven when meanness shall cease to be mean in God's sight? when to him, for very pity, a lie shall seem to be truthful, hate lovely, and oppression just? Nay, more. Can you even imagine that your own private opinion of such things can ever change? You cannot, and why? Because you inherit into the eternal mind.

Where is hell? Potentially, wherever God is; that is, that under certain condition God's presence creates hell, as under certain other conditions God's presence creates heaven. God is everywhere. There is no inch of space from which his truth, his justice, his love, are absent; in which, if they are received and welcomed, they will not bless; in which, if they are rejected and set at naught, they will not punish. Nowhere does hate bring happiness; nowhere does self-seeking satisfy, wrong triumph, or falsehood bless. Hell, then, is potentially everywhere; that is, it will manifest itself wherever wrong, sin, discord, selfishness, exist; will begin to show itself precisely at the same moment that they show themselves. Does any one doubt this? Let him go home, and there, in the dark, obey the fundamental law of hell, which is frantic self-seeking, and see if it do not start up at once from underneath the floor. There is no surer instinct in the heart of man than his prophetic sense that punishment eternally follows wrong. Whenever gross wrong is committed, whenever the weak are oppressed, whenever the fatherless and widow are robbed of their inheritance, whenever crime brings seeming success,—no matter how high the offender, how surrounded with whole armies of guards, or how low and week and unaided the souls he tramples on,—the indignant, outraged heart of man is sure, as if God spoke it from heaven, that a day of reckoning will come, that innocent blood will be avenged. All is well; for, if any thing is not well, it is well that it should not be well; that envy, hatred, malice, and all uncharitableness should not be well. If these things were well,—if human happiness came from them,—then God were no God at all, but an omnipotent devil, the laws of whose world worked for the bad against the good, for darkness against light. The presence of God, the immanence of God, is as much proved by the existence of hell as by the existence of heaven.

It is in vain to hope that hell is confined to this life and this earth. God knows we have enough of it here; but a carful study of its phenomena here is enough to teach us that it stretches far on into the hereafter.

This is a terrible statement, you say. Yes, terrible, but true; and it needs the most powerful statement of its terror and its truth to rouse up the miserable sleepers in our own too comfortable Zion. A man tells you, with much unction: "Oh, yes! I believe in universal salvation. I argue it

with all my friends!" and forthwith expects you to welcome him with open arms as a brother, while it is very probably your duty to say to him: "Sir, I am heartily sorry to hear you say this. Just such do-nothings and be-nothings as you are the leaden weights which are sinking our holy cause. It is such as you that make the free gospel of the love eternal contemptible. The one boon you can confer upon us, while your life continues to be as mean and vulgar as it is, is to cease, if only for our sakes, to believe it."

The saddest thing is that some really fine spirits are to-day in some such prison as this. "Great grief seized me," says Dante, "for I knew that great souls were in that limbo." The most tragic-comic of all the hells is the hell whither those go who do not believe there is any hell. I have seen admirable, heroic Liberals sitting in this very hell.

3. But, these things being so, what hope is there, or can there be, for mankind as a whole? The first hope for mankind is based on the fact that hell is eternal; for, the moment it ceased to be so, that moment it would hopelessly begin. It is the persistency of God in the natural world, where every natural cause is indissolubly linked to its consequence, which alone enable man to learn the laws which govern matter, and lovingly to obey them. And it is the persistency of God in the spiritual world, where every spiritual cause is indissolubly linked to its consequence, which alone enables man to learn the laws of spirit, and lovingly to obey them.

If fire burned to-day, and did not burn to-morrow, no child would have any fingers left. Just because fire eternally burns, the stupidest child learns at last not to put his fingers into it. Certain chemical combinations are always possible, and when made, the result is eternally the same; but that is no reason why we need make the combinations. Here is a white-hot poker, yonder is a barrel of gunpowder. Certain very surprising results eternally ensue, if I plunge that poker into that gunpowder; but that is the very reason why I do not plunge that poker into the gunpowder. Just so, if sin harmed to-day and did not harm to-morrow, how could we know the eternal connection between sin and sorrow? Just because the fires of hate eternally burn, the most foolish of us can learn at last not to hate; just because for ever crime stabs itself with its own hands, men will at last learn not to commit crime. Envy, malice and uncharitableness eternally poison the soul's life; but that will not harm us, when we have learned not to be envious, malicious, uncharitable. Ignorance will always err; but that fact will not harm us, when knowledge has become pleasant to our souls. Hate will always make life hateful; but that will not harm us, when Christ's own love is shed abroad in our hearts.

We look for God's mercy in the wrong place. We foolishly think that we shall find it in his reluctance to inflict pain, or certainly in his refusal to keep on inflicting pain after a certain limited time; whereas it is just that pain, that anguish, that gnashing of teeth, which is the dread but loving angel of his presence,—which sternly yet most mercifully refuses to allow one atom of hate to bring happiness, one atom of cursing to bring blessing, through all the eternal years.

The second hope rests in the fact that heaven is eternal. The gates of heaven are eternally open. Whosoever wills can enter in for ever and ever. And the gates of heaven are everywhere. "Hell is not two hand-breadths from heaven." You can pass from one to the other by one single leap of the will. If God loved men to-day, and did not love them to-morrow,—loved them in this life, and did not love them in the next,—then mankind would sink in despair. But, just because God loves mankind eternally, the most foolish of men will find out God's love at last. It waits and waits, till the blindest soul shall see it. Yes, here is the hope. Ever let us remember, that we all, saint and sinner alike, are living, and will forever live, in the midst of God, bathed forever by the waves of that unutterable deep of love, that hath no shore.

The third and last hope is the gospel. That is the good tidings of the love eternal entering the heart of man, and from that essential vantage-ground working on man's destiny. Because the gospel is eternally the same, just because goodness is for ever true to itself,—for ever manifests its gracious quality as helper and redeemer of lost souls everywhere,—that we are able to cling to the eternal hope.

This third hope is as essential as the love of God himself. Man is eternally bound to man. Man's redemption is worked out by God working in man, by man, through man. In all reverence, then, we say that it is impossible for God to save mankind without man's help,—without God's being present, not only outside of, but inside of, human consciousness. It is the doctrine of the incarnation. If then, we wait for God outside of man to do what only God and man acting together can do, we wait for ever, and wait in vain. God has no hands. It is therefore folly to pray that he will do what only hands can do. When God needs hands, he creates them, and puts a keen brain above them and a a loving heart abreast of them, and bids them do his beautiful will. God, then, strikes a wrong through a true man's hands. If the true man folds his arms up, then the proud, boastful wrong stalks unsmitten and defiant. There is such a brutal directness in the force of wrong that we are prone, in our atheism, to believe that, in a certain way, it is stronger than right. And so it is, in a certain way. A fierce, proud, self-confident wrong is stronger than a timid, apologizing, mistrustful right. A milk-and-water angel is no match for a masterful devil. Only when Michael, the strong archangel, God's valiant knight, sworn defender of his oppressed and despised truth and love, fights against Satan, then, and then only, is that old serpent sure to bite the dust.

We have this matter in our own hands. Under God, the human will is the final arbiter of this mighty question. Hell for man will last just as long as man chooses it to last. How long will the hell in Washington or New York last? Just as

long as the men and woman of New York or Washing please. Let us, then, cease to ask, "Is Hell eternal?" Thank God it is, in the sense that eternally evil causes produce evil effects. Let us rather ask, "How long, friends and lovers and servants of the eternal love, shall we suffer this and that human hell to last? In the name of the Eternal, let us rise up and cause it to cease." Hell fears such words as these, and vanishes everywhere before the deeds they prompt.

NOTES FROM THE FIELD.

J. LL. J.

—Mason City, Iowa. J. R. Effinger, State Missionary, preached here Sept. 18, and arranged for monthly visits during the year.

—Augusta, Me. H. H. Woude, of the last Meadville class, is to occupy the desk vacated by his schoolmate, the lamented C. A. Curtis.

—Hamlin, Kansas. Mr. Kittridge preached in the Congregational church in this place, Aug. 31, and the people came from miles around.

—Glenwood, Iowa. R. L. Herbert preached in this place August 2d, in two orthodox churches, to large audiences, in such a way that the young people wanted to hear more, while "some of the older heads were much puzzled."

—Meadville, Pa. The mortal casket at last rests peacefully in Greendale cemetery. With unnumbered others we tenderly enshrine the memory of Mrs. Livermore with all her womanly tenderness in our hearts and extend to President Livermore the sympathy and love which the hour calls for.

—Literary. Chas. T. Brookes, of Newport, R. I., is at work upon a new Life of Channing. E. B. Wilson, of Salem, Mass., is preparing a memoir of Prof. Brigham, at the completion of which the valuable MSS. of Mr. Brigham's Sermons, Lectures, etc., will be deposited in Meadville Theological School Library, along side of his valuable library already deposited there.

—New England Campaigning. This week the Liberal brethren of the Connecticut Valley are reported to go up the hills to Rowe to hold a series of quickening meetings. The following week they hold their Local Conference at Northampton; then comes the annual meeting of the Unitarian S. S. Society at Salem, Mass. And at last an outpouring of wisdom for a whole week at the Ministers' Institute to be held at Providence, R. I.

—Tremont and Delavin, Ill. Three Sundays work in this field by Mr. Kittridge, of Muskegon, brings the usual revelation that although the fires are out upon the visible altars, they burn brightly on the inner shrine; the glow in the hearts of the people still continues, and somebody will eventually prove the right man to start up this double-barreled parish.

—Beverly, Mass. A graduate of that venerable Sunday School mentioned in our last, sends corrections from his Western post of responsibility. It is in Essex county and is sixty-nine years old. We are glad we wrote the item, for thereby we discover how some busy men do not forget the Sunday School of their boyhood.

—Hudson, Mass. Rev. Hilary Bygrave severed his connection with this place 1st of September, in such way "that the bonds of spiritual union were made closer, though the physical union be severed." The Hudson *Pioneer* thinks "there was never before a case just like this. No one seems to quite understand why the separation should occur." Query. Are not Church divorces getting to be altogether too easy? Should not the compact between pastor and people be "for better and worse in sickness and in health?"

—Lawrence, Kansas, has been enjoying a feast of Liberal things. What with the meeting of the Liberal League which was largely attended, and the quarter centennial celebration of the settlement of Kansas, which brought together a large number of the veterans of the anti-slavery reform, the hearts of the friends of UNITY and its cause must have been stirred most helpfully. Among the speakers were Edward Everett Hale, of Boston, who preached Sunday, the 14th, in the Congregational church in the morning, and at half-past two in the Grove, the same day; Geo. W. Cooke, of Indianapolis, who spoke also in the Grove, and to a full house in the old stone church of the Unitarians in the evening; and Geo. W. Julian, of Indianapolis. Mr. Cooke also spoke at the Liberal League camp-meeting and reports excellent spirit.

—California. *The Unitarian Advocate*, Olympia, W. T., for September, has a brave letter from Bro. Cronyn, of San Diego, in which he clings to the large future, notwithstanding the financial depressions in Southern California. Though Mr. Young has left Santa Barbara, the fort is still held by a faithful few in an excellent Sunday-School, hoping for another man. Mr. Wells has not left Los Angelos, but is East for rest and business; meanwhile his "pushing people" are holding lay services. Bro. C.'s own little society is as prosperous as any in the place, though they are now working up-hill, yet the time is certainly coming when San Diego will be the terminus of a trans-continental railroad, and then the plantlet that has now taken root in the soil, in the way of a Liberal society, will be a vigorous tree. We like this brave grasp on the future. Not to commit UNITY to an "ism," we like to hear another say, "Unitarianism is the best 'ism' in the world of 'isms.'" For ourselves and for UNITY we like Unitarianism best when it ceases to be an ism.

—Chicago, Ill. The Methodist clergy have recently been discussing the itinerant system. Dr. Thomas thought no man should be removed without a cause. This system favored only those who forged themselves from one Conference to another. There were "some men to whom he would give

forty acres and a hoe and let them hoe their own row." Dr. Hatfield thought that the present system encouraged laziness.

The Presbyterians at their last weekly session discussed the question, "Do the Scriptures Teach a Present Salvation?" The next week they are to determine whether the Roman is a branch of the Christian Church or not.

The "Good Byes" are finally said and our genial apostle of a cheerful gospel has carried his beaming face and buoyant word to New York, a city where, in all probability, they are as much, if not more needed. Noble Unity Church feels for the time being orphaned, for behind its pulpit there is a large vacancy. But may the cry, "The King is dead, Long live the King" remind them of the possibility and the duty of preserving the line of continuity unbroken. As for UNITY and the Western fellowship we have no "Good-Byes" to say. Robert Collyer cannot go from us. We simply stretch the skirts of our tents a little wider, and lo! he is still in our tabernacle, of us, with us and for us forever.

—Minneapolis, Minn. *The Saturday Evening Spectator* is the pulpit from which one of the pillars of Unity preaches an autumn sermon as follows:

WHERE DID IT GO?

Where did yesterday's sunset *go*
When it faded down the hills so slow,
And the gold grew dim, and the purple light,
Like an army with banners, passed from sight?

Will its flush go into the golden-rod,
Its thrill to the purple aster's nod,
And its crimson fleck the maple-bough?
Will the Autumn-glory begin from now?

Deeper than flower-fields sank the glow
Of the silent pageant passing slow.
It flushed all night in many a dream;
It thrilled in the folding hush of prayer;
It glided into a poet's song,
And over a painter's picture rare;
It left its light on the hills and seas
That rim a thousand memories;
And quiet hopes of heaven will gleam,
Lifelong, with the glory faded there.
Two children opened a Book, and read
Of the shining city with walls of gem,
And one to another softly said,
"Did we *see* the new Jerusalem?"
And one in a western chamber lay,—
And, at the last, those watching say
That a miracle happened in her e es
As though she were facing sunset-skies,
And they heard, "O mother! I know, I know
The land where the purple sunsets go!"

W. C. G.

—Geneva, Ill. It is inspiring to be able to record first-class activities among modest societies. Such word as the following encourages the weak and rebukes the strong societies of the West: "The First Christian Congregational Society of this place is rejoicing, and makes glad the heart of its pastor by furnishing its church edifice with comfortable new seats, nicely cushioned. One family in the Society, Walter D. Turner's, generously presented the church with new colored-glass windows of very neat and tasteful designs. The old-fashioned stone church is very cosy and beautiful inside, ready to give a very pleasant welcome to the "Fraternity of Illinois Liberal Religious Societies," that is to meet there Oct. 7th, in Conference. The Society in Geneva is entirely free from debt, and begins another year in peace and joy, and in the hope of steady real progress."

—Boston, Mass. Geo. A. Thayer celebrated his tenth anniversary of his settlement at the Broadway Church, on the 15th inst. During his labors the society has moved into a new and spacious home and added a hundred families to its roll, while about a hundred souls have been mustered out of the service of this life to give room for the new recruits. Some of Mr. Thayer's reflections on that occasion are worthy the consideration of UNITY readers. Here is a word to the limp parishioner waiting for a pastor who can lead:

"Among the signs of healthy religious growth is the increased disposition of the people of the parish to initiate active enterprises without the counsel of the pastor, it being best for societies as well as individuals to walk by themselves. The minister should not be the whole parish; they should have a certain independence of him."

And here is another for the parishioner who is so anxious to have a pastor who can draw:

"The preacher is not now the only teacher of morals and religion; other forces compete with him. He is fortunate if he is not led away into tricks to fill his house, while on the other hand the severer demands upon him spur him out of any native tendency to dullness and indolence. Under such conditions the best preacher must have abundant leisure for thought, and can not do as much parish visiting as the grandfathers did."

And still another word to the thoughtful Sunday school worker:

"Concerning the Sunday school, its success has been good, but it sometimes seems questionable whether the old-fashioned way of having young and old habitually attend church together is not better than having the Sunday school monopolize all the worship of the children. The true use of the Sunday school is to prepare youth to be workers in the church; for the religious education gained there must necessarily be small."

And lastly let his example remind UNITY readers of the importance of the last member in our Trinity—character—and of the patience necessary to produce it:

My preaching has differed from that of the churches about me, but my main emphasis has been upon that part of religion dear to all sects, the right conduct of life. And how successful that instruction has been will not be determined for many years, for genuine moral and religious development is of very deliberate growth—slow to come to maturity,

—Kansas City, Mo. Mr. Herbert returns from a month's work with the good people here saddened with a place so ripe without *the good man* in view, being compelled to turn a deaf ear to their call to him. We join with him in the groan. What we most need in the West is the "*right* kind of Liberal preachers." His estimate of the place and the man is as follows: "Kansas City seems to me one of the most hopeful places in all the West for a live and energetic liberal minister to gather a strong and

large liberal religious society. The city has now 60,000 inhabitants—is an immense railroad center, and the most growing business place of its size even in all the West. Houses are built there by the hundreds every month. There is a good, plain Unitarian church edifice in a central part of the city, capable of seating 300 people, and it has virtually no debt. There are men and women of good standing, of much culture, and of strong religious zeal, in that church, ready to be of great help to a minister, if they could find the right man. They are now waiting anxiously for such a minister, and would support him well. He should be a man above suspicion in his character, a sound, interesting, liberal preacher, alive to the needs of the age, having good social qualities, organizing ability, and strong determination to work hard and make a long pull. Such a minister leading the many liberal religious people of Kansas City, would be successful beyond any doubt. I was astonished to find such large audiences assembled to hear me every time I preached there, though they had no Unitarian service in the church for many months before I visited there. Verily, the field in that progressive place is 'white to harvest.' Where is the good husbandman that will go there, and gather much 'fruit unto eternal life?' O, where?"

—Conferences. The Illinois Fraternity meets at Geneva, Oct. 7-9. Opening sermon by H. M. Simmons. Other papers of the Conference as follows: *Cambridge Divinity School*, J. Vila Blake, of Quincy; "*Health and Education*," J. L. Douthit, of Shelbyville; "*Law of Evolution in Relation to Christian Thought*," by J. Wassall, Nora; "*Truth and Love*," O. Clute, Iowa City; "*Religion of the Majority*," J. Ll. Jones; "*Causes and Cure of Crime*," T. B. Forbush, Chicago; *Salvation; So Near and Yet So Far*," J. Fisher, Alton. Also essays by Rev. Dr. Thomas Kerr, of Rockford, and C. E. Tucker, of Aurora, and an address by Rev. O. L. Barler, of the New Church, Chicago. With this fatness of good things we doubt not the hospitalities of the Geneva friends will be utilized, but there is no danger of their being exhausted. D. Thomas could not preach as noticed in last issue, having to attend the Methodist Conference in his own church at the sime time.

The Illinois Social Science Association holds its annual meeting Oct. 2 and 3, at Clark St. Methodist Church, Chicago. "Interesting papers will be presented upon the different phases of work represented in the six departments of 'Philanthrophy,' 'Education,' 'Sanitary Science,' Domestic Economy, Government and Art, and thoroughly discussed. All charitable and philanthropic associations, and all organizations working in the interest of temperance or prison reform are cordially invited to send delegates."

The Ohio Conference will meet at Springfield, Oct. 21-23.

The Indiana Conference at Evansville, Nov. 4-6.

The Iowa Association at Keokuk, Nov. 11-13.

The Wisconsin Conference at Kenosha, Dec. 2-4.

The Seventh Congress of Women, at Madison, Wis., Oct. 8-10. Twenty papers are announced, three scientific, seven educational, and ten on social science; among which we notice, "*Women on School Boards*," Miss Abby W. May; "*Women as Architects*," Miss Martha N. McKay; "*Penal Legislation*," Miss Lavinia Goodell; "*Woman's Work in Organizations*," Mrs. Kate Gannett Wells; "*Women in Western Europe*," Mrs. Julia Ward Howe.

—Michigan Conference. We are just from the Fall session of the Michigan Unitarian Conference, held at Grand Haven, Sept. 23d and 24th. Delegates were present from Ann Arbor, Kalamazoo, Jackson and Muskegon. Mr. Bilman, of Jackson, preached, Tuesday evening, a manly word on "The Place of the Pulpit in Modern Society," while on Wednesday Messrs. Sunderland and Kittridge discoursed on "The Church of the Future." The former sees a change in the object from saving souls from shipwreck in the next world, to teaching them how to live in this world—body-saving, mind-improving and conscience-growing schools. The latter found a permanent place for the church, in the besetting mystery of life. In the future as in the past, the persistent demand of the soul will be, "Lead me to the Rock that is higher than I." Mr. Pardee discoursed on the "Trial and Imprisonment of D. M. Bennett, and its Lessons." Deploring the rashness and harshness of Mr. Bennett's methods, he yet protested against the summary and oft-times dishonorable methods of Comstock and his associates. Mr. Howland talked of "The Essentials and Non-Essentials in Religion," showing how petty are the tenets of the sects compared to the great interests of growth and goodness. In the evening Jones preached the closing sermon, on "The Larger Unity." The papers were listened to with interest, but the business transacted was of greater importance. Secretary Howland reported his missionary work for the year as chiefly centered in Climax and Vicksburg, where during the winter he held regular week-night services on alternate Monday evenings, demonstrating to his satisfaction that for the smaller towns and for the winter months, the week-night offers as good missionary opportunities to the advocate of Freedom, Fellowship and Character in Religion, as Sunday evening,—a statement which it is to be hoped many of our busy pastors will test, the coming winter. Brave resolutions were passed, looking to more systematic missionary work; the holding of conferences at unoccupied points; the raising of $100 in the State, and asking another $100 from the A. U. A., to carry on this work. The following officers were elected: President, Prof. Chas. E. Greene, Ann Arbor; Vice Presidents, Hon. J. J. Bagley, Detroit; Hon. Austin Blair, Jackson; Rev. Charles Fluhrer, Grand Rapids; Dwight Cutler, Grand Haven; C. J. Chaddock, Muskegon; Silas Hubbard, Kalamazoo; F. L. Prindle, Charlotte; Jasper Bentley, Lapeer; Prof. C. F. R. Bellows, Ypsilanti; L. D. Bartholomew, Charlevoix, and Charles B. Peck, Port Huron; Secretary, Rev. J. N. Pardee, Charlotte; Treasurer, J. C. Richardson, Jackson. A resolution was also passed

suggesting to the publishing committee of UNITY the desirability of retiring the long articles from its pages, in favor of short and pointed paragraphs setting forth Liberal thoughts. Suggestions are in order. The committee would be glad to hear further from our readers, but why do brethren so prefer to contribute long articles if short ones are more desirable? Send in your paragraphs.

HARVARD DIVINITY SCHOOL.

I believe no more important request has ever been made of Unitarians, than the one recently published for further endowment of the theological school at Cambridge. Nor is one more important likely to be made in many years to come. Nor does it appeal only to men who are technically "Unitarian;" but also to men of whatever name or connection, who believing still in the value of theological and ethical studies, would have young men directed in such a course by competent instructors, without committing them beforehand to a dogmatic system, or making it the test of their honorable graduation.

The pages of UNITY must reach many persons who sympathize with the objects of the school: who would see the large freedom, the devout love of truth, and generous tolerance, for which it stands, become the possession not of one, but of all the sects in the land. The standard of religious liberty must be kept up; respect for the individual conscience must be maintained; the honest enquirer must have his doubts and difficulties fairly and rationally met. But in all theological schools except our own, doubt and dissent are not only dishonorable, but damning. The graduating honors of the Harvard school are given not as a reward for subscription or conformity, but as a reward for earnestness and attainment.

UNITY must reach many persons who can give something for the enlargement of the course of instruction in this school. The demand is great. The equipment should not be inferior to the best. Two professorships are immediately and urgently needed. Nearly one hundred thousand dollars have been raised; but thirty thousand dollars more are required. Let the cause plead with all who have the future of religious truth and liberality at heart. If the fountain run strong and full and clear, the course and quality and worth of the river are no longer questionable. If the fountain fail, we have only a dry desolate gorge, where once flowed a life-giving stream.

Well did President Eliot say: "In the whole history of the Unitarian movement, I can find no public act which seems to me so certain to commend the admiration and call forth the gratitude of posterity as that act of founding in a university a theological school absolutely free from test either of opinion or practice. It was an act of prophetic faith in freedom; an act which anticipated by generations the public opinion even of the educated classes." * * *

"It only asks that its students, be they few or many, may be provided with the best instruction in Old Testament and New Testament literature, homiletics, church history, ethics, and theology, which the university can secure from competent scholars willing to teach in an unsectarian school."

The university appeals to "that ever-increasing body of persons who value liberty in religion, and desire to see trained a clergy at once learned, devout and free. The university also appeals with confidence to the thousands of men and women who have loved and honored the preachers and pastors whom the Divinity School has sent out during the past sixty years. If all the people whose times have, consciously or unconsciously, been made happier and better by the cheering, consoling, emancipating, and uplifting influences which have gone forth from the school, should contribute out of their abundance, *or out of their penury*, to the permanent fund which is to result from our present undertaking, how great would be the sum of it!"

May some who read this, *at once*, send in their responses of faith and good will!

J. C. LEARNED.

NOTES.

Some might find a providence even in yellow fever. An exchange says: "The fear of epidemic the last two years has caused a greatly increased attention to sanitary matters. As a consequence, the rates of sickness and death in our principal cities have been lower this year than for many years previous."

M. D. Conway says: "Young Louis Napoleon is simply a dead youth who, in trying to kill Zulus, got killed. Multiply that dead youth and his mourning mother by a million or so, and you have what the Napoleons have done for other youths and their mothers. Multiply it by another million or so, and you have what this youth, had he lived, must have tried to do for the sons and mothers of France."

John Stuart Mill wrote in his autobiography: "On religion in particular, the time appears to me to have come when it is the duty of all who, being qualified in point of knowledge, have, on mature consideration, satisfied themselves that the current opinions are false but hurtful, to make their dissent known; at least, if they are among those whose station or reputation gives their opinion a chance of being attended to. Such an avowal would put an end, at once and forever, to the vulgar prejudice that what is called, very improperly, *unbelief*, is connected with any bad qualities either of mind or heart."

A correspondent of *The Boston Traveller* says that in watching the Charity Kindergarten she has been impressed with the quickness with which the most vicious children, those taken, in fact, from the gutter, become good and sweet under the benign influences of the Kindergarten. The first few days it is like a menagerie of little wild beasts, tearing, pounding each other, talking profane and obseene language, rebellious, selfish—all the vices being displayed in miniature. In a week's time order has dawned, for delightful occupations have chained attention, beautiful sights and sounds, and lovely sentiments set to music, have charmed eye and ear and heart, harmonious and dramatic plays have been organized, kind words and caresses have wakened a new sense of enjoyment, and in less than a month it is a little, orderly, docile,

compliant company, in which all are agreeable to each other, forming little friendships, and making sacrifices.—*N. Y. Tribune.*

E. E. Hale recently said, speaking from the text, "For no man liveth to himself, and no man dieth to himself": "The solidarity of the human race is one of the essential central truths which is revealed anew to men in all occasions of crisis. When men are enjoying a short prosperity—when they are making ready for swift calamity—in their recklessness they forget this central law, and drift back into individualism, selfishness, self-culture and other forms of deviltry."

The October *Atlantic* contains a very interesting article on 'Sincere Demagogy," by the author of "Certain Dangerous, Tendencies in American Life"—giving the agreeing convictions of various "thoughtful and earnest men" (both laborers and capitalists) with whom he has conversed, and his comments upon them. He concludes that "the need of the time is the education of the people in the principles and duties of American citizenship and fraternity." There is also an instructive article on "Socialism in Germany," by Willard Brown. The remaining contents are: Irene the Missionary; Ah, Dawn, Delay, by Celeste M. A. Winslow; The Venus of Milo; Giacomo Meyerbeer, by William F. Apthorp; Sleep, by Catharine Lee Bates; The House of McVicker, by M. L. Thompson; Foreign Trade no Cure for Hard Times, by W. G. M.; Haroun al Raschid, by Thomas S. Collier; Life at a Little Court, by Sidney Hyde; On Lynn Terrace, by Thomas B. Aldrich; Burns and Scotch Song before Him, by J. C. Shairp; Albert Gallatin, by J. T. M., Jr.; Withered Roses, by William Winter; A Day at Windsor, by Richard Grant White; The Contributors' Club; and Recent Literature.

Dr. Oliver Wendell Holmes' life of study, of reflection, and of literary production gives to his opinions on Reading peculiar value. His answer to the question "How shall we read?" is brief. He believes in reading in a large proportion by subjects rather than by authors—and certainly for systematic, accurate culture there can be no better plan. While such a method gives to the mind plentiful stores of fact and argument, it also insensibly leads it to arrangement, combination, reflection and discussion; and it, no doubt, excludes much trash which unsystematic reading ignorantly admits. "Some books," says the Doctor, "must be read tasting, as it were, every word. * * * But once become familiar with a subject so as to know what you wish to learn about it, and you can read a page as a flash of lightning reads it. Learn a lesson from Houdin and his son's practice of looking in at a shop-window and remembering all they saw. Learn to read a page in the shortest possible time, and to stand a thorough examination on its contents." There could be no wiser injunction in regard to reading than is contained in this last sentence. The number of books that are devoured leaving 'not a rack behind' is almost incredible; perhaps to five persons in fifty the reading of a fresh volume is something more than a temporary excitement and amusement. Assimilation in the matter of reading is not taught in the schools of any country. Dr. Holmes has but small patience with the habit of novel reading, and of those young women who do most persistently pursue it, he says: "What are they doing but pouring water into buckets whose bottoms are as full of holes as a colander, and which would have nothing to show if Niagara had been emptied into them?"—*N. Y. Tribune.*

About a year ago, Rev. P. H. Wicksteed, Dr. James Martineau's successor in the Unitarian Church in Little Portland street, London, gave a discourse to his congregation on the service book in use amongst them. The book is that containing ten forms of service, and is well known and widely used amongst the Unitarian body. The discourse was given in accordance with a request made by the committee. Mr. Wicksteed said that before accepting the position of minister of that church he believed he could conscientiously read all the services of that book with the power of modifying expressions which was allowed to the minister. He found, however, that the fact of officiating obliged him to subject every sentence to a very searching test, and now he found in the first eight services not merely inadequacy, but unreality and insincerity. His grounds of objection to them were five: (1) They placed Jesus of Nazareth in a position of being the sole means of leading man to God. (2) They contained expressions implying that the Bible was a revelation, and the only revelation from God to man. (3) They contained expressions implying low conceptions of God's nature, as that He might cast us off in our old age, if we did not constantly lavish adulation upon Him. (4) They contained ascetic ideas instead of practical ones, such as praying that in our worldly affairs we might never cease to think of the life to come; and (5) they contained petitions for temporal benefits. He said it might be thought that these objections could be cured by alterations of the expressions embodying the principles thus disapproved of; but to that course there were three objections: (1) It gave a wrong impression to strangers that they shouid find such a service book in all the pews. (2) It gave a wrong idea of destructiveness and instability of doctrine to find the service book extensively altered in practice; and (3) the whole prayers were based upon a strong foundation of principle, and, even when modified, they would still have an air of unreality about them. Whereas proper prayers should be conceived in a right spirit, such as those in the ninth and tenth services in the book. He concluded his address by beseeching his congregation not to let any regard for him personally to lead them into permitting him to alter their services, and eliminate from the services what they themselves considered to be the bread of life. There can be little doubt, however, that Mr. Wicksteed has merely given utterance to the sentiments felt by the bulk of his congregation, and that the result will be an alteration of the service book. This is an important event in the progress of religious thought in England. It shows that the principal Unitarian Congregation in London has passed from the old Christolatrous and Bibliolatrous position into that of pure Theism, and that they are now about to take the step of formally avowing the convictions which have crept into their hearts; when the bulk of the Unitarian body shall have formally accepted the principles of Theism, it will form a Church which may suitably be joined by many nominal adherents of the Church of England, who are practically Theists, but merely preserve an outward conformity to the Established Church, because they do not see any organized body professing the principles which they inwardly hold. Hitherto Unitarianism has progressed in inward development; when that process is over, the Unitarian religion will be able to progress in gaining adherents all over the land.—*Theistic Quarterly Review of Calcutta.*

"You must elect your work, take what your brain can, drop all the rest."—*Emerson.*

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

MORNING AND NIGHT.

And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

—*Hebrew Legend of Creation.*

Give ear to my word, O Lord;
Consider my cry:
Listen to the voice of my supplication, my King and my God;
For to thee do I pray.
My voice shalt thou hear in the morning, O Lord:
In the morning will I direct my prayer to thee, and seek help.
Lead me, O Lord, in thy righteousness:
Make thy way straight before my face.
Let them that love thy name be joyful in thee: —*Hebrew Psalms.*

Behold the Dawn approaching from the East! Evil shadows depart: health comes with her glow. The purple-tinted radiance streams into every dwelling, and the sacred mother unseals the eyelids of her sleeping children. Over sea and land she passes swiftly, restoring all living things to consciousness. The bird rises from its nest, and man passes to his task. Now let all pure flames ascend; let the Dawn kindle sacred fires in every dwelling. —*Rig Veda.* (*Paraphrased.*) 1500 *B. C.*

She shines upon us, like a young wife, rousing every living being to go to his work. The fire had to be kindled by men; she made the light by striking down darkness.

She rose up, spreading far and wide, and moving everywhere. She grew in brightness, clad in her shining garment; the leader of the days, she shone gold-colored, lovely to behold.

Thou art a blessing when thou art near; drive far away the unfriendly: make wide the pasture; give us safety. Raise up wealth to the worshipper, thou mighty Dawn! Shine for us with thy best rays, thou bright Dawn, thou who lengthenest our life, who givest us food, thou the love of all.

—*Hymn to the Dawn. Rig Veda.* (1500 *B. C.*)

Praise be on thee, amplest of stars!
Revolving in the abundant love and greatness of God,
Abiding in the midst of perfect order,
Thou maker of the Day, and creator of the Seasons:
Thou art a symbol of his grandeur,
A beam of his glory!
I seek Him whose shadow thou art,—
The Limit and Establisher of all,
The Light of lights,—
That He may illumine my soul with pure light, knowledge and excellence;
And make me one of those who are nigh unto Him, who are filled with his love.

—*Hymn to the Sun. Desatir.* (*Persian. Date uncertain.*)

Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, the arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, can neither be injured by any of them,—for no one can fix on me what is ugly—nor can I be angry with my neighbor, nor hate him. For we are made for co operation. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away. —*Marcus Aurelius.* (121—180.)

He only is rich who owns the day. There is no king, rich man, fairy, or demon who possesses such power as that. The days are ever divine as to the first Aryans. They are of the least pretension, and of the greatest capacity, of anything that exists. They come and go like muffled and veiled figures, sent from a distant friendly party; and if we do not use the gifts they bring, they carry them as silently away. —*Emerson.*

If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke, I beseech you by all angels, to hold your peace, and not pollute the morning to which all the housemates bring serene and pleasant thoughts, by corruption and groans. Come out in the azure. Love the day. Do not leave the sky out of your landscape. The oldest and most deserving person should come very modestly into any newly-awaked company, respecting the divine communications out of which all must be presumed to have newly come.

—*Ibid.*

Let any true man go into silence; strip himself of all pretense and selfishness, and sensuality, and sluggishness of soul; lift off thought after thought, passion after passion, till he reaches the inmost deep of all; open his window and look upon the night, how still its breath, how solemn its march, how deep its perspective, how ancient its forms of light; and think how little he knows except the perpetuity of God, and the mysteriousness of life; and it will be strange if he does not feel the Eternal Presence as close upon his soul as the breeze upon his brow; if the true proportions and the genuine spirit of his life do not open on his heart with infinite clearness, and show him the littleness of his temptations, and the grandeur of his trust. He discovers with astonishment how small the dust that has blinded him, and from the height of a quiet and holy love, looks down with incredulous sorrow on the jealousies, and fears, and irritations that have vexed his life.—*James Martineau,* (b. 1805.)

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath the curtain of translucent dew
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
While fly and leaf and insect lay revealed,
That to such countless orbs thou madst us blind!
Why do we, then, shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

Blanco White, (1773—1840.)

"UNITY" SUNDAY SCHOOL LESSONS.

Series IV.

THE GROWTH OF THE HEBREW RELIGION.

BY W. C. GANNETT.

This series is an attempt to outline the Growth of the Hebrew Religion from the day when it was the worship of a Sun-God with human sacrifices to the day of the Sermon on the Mount. It is a tiny Old Testament primer designed for Sunday-school class-use; but only for scholars over twelve years old, and only for those whose teachers are *willing to work* in preparing their lessons. It can not be used to advantage by any others, since it offers material for lessons, not lessons ready-made.

The story falls into three parts: I. "El, the Sun-God, Becoming Jehovah." (2000–1000 B. C.) II. "The Prophets and their Struggle for Jehovah." (1000–500 B. C.) III. "The Priests and Scribes Establishing the Jewish Church." (500 B. C.–A. D. 70.) And each "part" is divided into sections, with notes and references to help in the class-talks. But, though the Lessons will be numbered, little attempt has been made to break the sections into precise lesson-lengths. Teachers travel at different rates of thoroughness. There is material here for either three or six months of Sunday School work.

The historical point of view is that of Kuenen in his "Religion of Israel," and of Oort in his "Bible for Learners,"—critics bold yet cautious. As the latter book is easily obtained, and is by itself a nearly all-sufficient helper to make the Old Testament intelligible and interesting, my notes are purposely filled with references to it,—its name being contracted to the initials *B. f. L.*

There is double good in impressing such an outline as this upon the minds of children: (1) It teaches them, once for all, that *religions grow, while Religion is never outgrown:* for they can hardly help inferring that, in this respect of growth, the Hebrew religion is but a type of all religions and of the doctrines and ceremonies for which the differing churches around them stand That inference, even when but half-consciously made, is the best preventive of religious bigotry and prejudice in after-years,—the bigotry whether of the "radical" or the "conservative." The motto "Freedom, Fellowship and Character in Religion" is simply the outcome of the perception that "religions grow." (2) *It opens the Bible to them in a way that saves them that great book* by giving them a key to a thousand riddles in it that will puzzle them. Instead of a cabinet of revelations petrified, some beautiful, some grotesque, some hideous, but all called "holy," they learn to see in it an ancient literature and the history of a nation's soul; and that struggle between common-sense and reverence which ends so often in indifference or a scoff, when it does not end in blind acceptance, never will exist for them. Even so slight an outline as this, if well learnt, will locate and light up the Bible-books surprisingly.

Books of Reference.—"The Bible for Learners" is the work of Dutch scholars, translated by Philip Wicksteed of London. It is at once scientific and popular; has good maps, many translations, and an admirable index which enables it to serve many of the purposes of a Bible "Dictionary," a Bible "Introduction," and a "Revised Translation." Two vols. on the Old Testament, $4.00; one vol. on the New Testament, $2.50.

Stanley's "History of the Jewish Church,"—very helpful for class-work by its picturesque style and by opening the *spirit* of the Hebrew literature; it is more conservative in its views than the "Bible for Learners," but accepts largely the results of liberal Bible-critics. 3 vols., $7.50. With these two works the teacher's needs are well supplied.

Kuenen's "Religion of Israel" is the book of books for more careful and detailed study of the subject; but it is "dry light." The three vols., imported, cost about $9.00. Knappert's "Religion of Israel," (containing review-questions,) is a good abbreviation of Kuenen; price $1.00.

A small chart called the "Growth of the Hebrew Religion," showing in tabular form the succession and dates of events, the four great eras of the literature, the probable dates of the several books, etc., will be found convenient for reference, if fastened in one's Bible or in this manual. Price, 5 cts.

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SERIES IV. THE GROWTH OF THE HEBREW RELIGION. LESSON I.

"God said unto Moses, Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations."—(*Ex.* III. 15.)

"Hear, O Israel! Jehovah is our God, Jehovah alone; and thou shalt love Jehovah, thy God, with all thy heart and with all thy soul and with all thy might."—(*Deut.* VI. 4, 5.)

A "CHOSEN NATION."

A **"Chosen Nation,"**—that is what the olive-skinned, tunic-dressed, farming and praying people of Judea and Galilee fancied itself; "chosen" by God, his darling among all nations. An odd idea, think you? Not odd three thousand years ago, when the nations usually had separate gods,[1] and each one liked to think its

own the strongest and itself the favorite. But none believed this quite so mightily as Jesus' people. They believed that their god was the One God of all the heavens and earth; but that of old he broke the silence of his skies to make a special "**Covenant,**" or contract, with their fathers to be *their* god. (See the texts above.) We cannot think that anything like that ever happened. Yet by believing that it did, the Jews have done a great and special work[2] on earth,—more than any other people they have given it Religion: through weal, still more through woe, the little nation clung so steadfastly to that belief that, in the course of time, all Europe, with much of Asia and Africa,[3] have come to worship their "One God." But the true story of their being "chosen" to this mission is the story of the long, slow growth[4] of the belief in them.

So our lesson about a "Chosen Nation" will turn out to be a sketch of the **Growth of the Hebrew Religion,**—that Old Testament religion, which flowered, at last, into a Jesus. To understand a flower we must know something of the plant before it flowers,—its root and stem and leaves. Just so, to understand a child: for a child is being born centuries before its birthday.

Read "The Covenant," Gen. xvii. 1-8; xxviii. 10-22; Deut. vii. 6-8. (Bible for Learners, vol. i. 120-123, 178-182; vol ii. 268.)

1. Separate gods: By questions draw out from the children the fact that the separateness is all in men's ideas and names of God; and lead them to apply the thought to the differing churches around them.——**2. Work:** Shall we say they had a "mission?" Of course, Judea gave us Religion only in the sense in which Greece gave us Arts, Philosophy, Science, and Rome gave Laws. Have all great nations missions? What is America's mission? Speak of such national gifts as successive lessons in the education of the human race. Have great *men* a mission? Have *all* men? Has Johnny there,—and Katy? How can you know your mission,—how fulfil it?——**3. Africa:** For Judaism was the mother of Christianity and Mohammedanism.——**4. Growth:** Is there anything that does *not* grow? Show them that tools grow, e. g., the steam-engine, the printing-press, the sewing-machine: that arts and sciences grow, e. g., painting and astronomy: and as to religions, our study will show that (1) their morals, (2) their beliefs, (3) their rituals, all grow. If possible, get this general idea of *growth* well planted by illustrations before going on. Signs of growth in the Hebrew religion,—that is what we are to be on the watch for.

SERIES IV. PART I. LESSON 2.

"EL," the Sun-God, Becoming "JHVH." (2000-1000 B. C.)

I. THE SHEPHERD TRIBES OF THE EUPHRATES. THE SHEIKH ABRAHAM, AND THE GOD "EL." (1800 B. C.?)

At first the people called their god, **El,** "the Strong One." That was away back of Abraham's time, when the Hebrews were shepherds wandering on the highlands beyond the Euphrates.[1] *Beyond* that river,—thence their name "Hebrews," *i. e.* "men from the other side." EL was a Sun-God, god of the burning fire[2] and the black thunder-cloud: it is thought they worshipped him under the image of a Bull, and sacrificed their children to him,—the savage, blood-loving god! But they worshipped other gods[3] beside him, and other idols beside the Bull, and had sacred stones[4] and trees. The seventh day[5] was probably already a holy day. Have you ever read the strange story of **Abraham's** setting out at God's command to kill his boy Isaac as a burnt offering,[6] and then stopping short and taking a ram instead? That is very likely a dim legend[7] of the giving up of the savage custom of child-sacrifice,—the earliest reform, the first sign of "growth," that we can trace in the Hebrew religion. Another strange legend of these Patriarchal[8] times is that which tells how the people came to call themselves the "Children of Israel."

Read "Abraham's Sacrifice," Gen. xxii. (Bible for Learners, vol. i 143-149.)
"Jacob's Wrestle," Gen. xxxii. 24-32. (B. f. L. vol. i. 192-200.)

1. Euphrates: On the Bible atlas have them find Ur, Haran, the Euphrates, Hebron (Abraham's oak,) Beersheba (Isaac's well,) Bethel and Shechem (Jacob's dream and well.) The Hebrews were but one of a family of nations,—the "Semitic" family—who originated in that old Armenian homestead. One by one, bands wandered off from it and grew into the several great peoples of western Asia. The Assyrians, Babylonians, Phœnicians, Canaanites and Hebrews,—the modern Arabs, too,—were all cousin-nations; cousins in language and in religion. For instance, EL, or Ilu, was also used as god-name at Babylon (*Bal-EL* itself means "Gate of God") and by the Phœnicians; perhaps it still is heard in *Allah.* (See Mueller's "Science of Religion," pp. 73-83.) The Hebrews' cousins nearest of kin were the Edomites, the Moabites, the Ammonites. (Find all upon the map.) The desert Arabs of to-day still talk of God much as the Bible-stories talk, and the Bible-pictures of Abraham, Isaac and Jacob would still do pretty well for photographs of the Bedouin sheikhs and their tent-life. See Clodd's "Childhood of Religions," p. 236, and Stanley's "Jewish Church," i 12——**2. Fire:** Ps. xviii. 7-15 might answer for a picture of EL. See B. f. L. i. 123-125.——**3. Other gods:** *Elohim*, a plural form, is the usual O. T. name for this older god; though used collectively as equivalent to Jehovah, it doubtless points to an early polytheism.——**4. Stones:** See B. f. L. i. 175-178, 323.——**5. Seventh day:** B. f. L i. 317. But recently deciphered inscriptions indicate that the seventh day as Sabbath or Rest day dates back to a very early age of Chaldæan star-worship.——**6. Burnt offering:** Would it not take real religion, think you, to offer up one's boy as a sacrifice? Then what a growth of religion we are to trace,—human sacrifices at one end, Jesus and Christianity at the other end! To-day we say, "the Pocasset *murder.*"——**7. Legend:** Speak of the stories in Genesis as the Jews' old national legends, true only as Homer's Iliad or Odyssey are true for the Greek, or the King Arthur tales for the Briton. The history of every ancient nation begins in such legends. See B. f. L. i. 6-10, 49, 69, 197-200; or Clodd's "Childhood of Religions," 10-52, 96 128.——**8. Patriarchal:** Abraham, the faithful (Heb xi. 8-19;) Isaac, the peaceful; Jacob, the artful. (Gen. xii.—xxxv.) For many more legends of each, see Baring-Gould's "Legends of the Patriarchs and Prophets." Talk over the three characters. For the probable truth about the Patriarchs and their wanderings, see B f. L. i 100-106, 239-240.

UNITY.

Published semi-monthly at 75 Madison St., Chicago.

Editor, H. M. SIMMONS.

Business Agent, F. L. ROBERTS.

Publishing Committee. { ROBERT COLLYER, W. C. GANNETT, JENK. LL. JONES, C. W. WENDTE, J. C. LEARNED.

TERMS:

One copy, per year	$1 50
Ten copies, or more, each	1 25
Single Copies	07

Send money by Registered Letter, P. O. Order, or Draft on Chicago Bank. Drafts, however small, on Banks outside of Chicago, are liable to a charge of 25 cents for cashing.

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